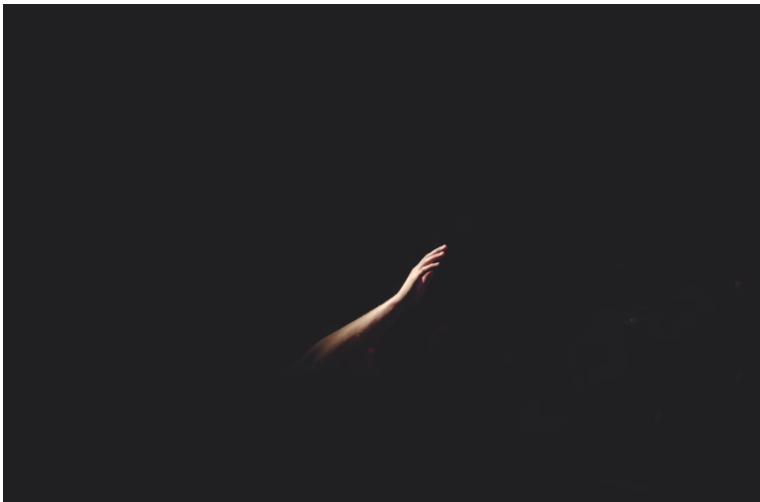


God dwells in light. God also dwells in darkness. Probably, most of us think of the light God when thinking about God. We may think of Jesus walking, talking, healing, or performing miracles, clearly the light God, the manifested God, the God we know in human form. At other times thinking of God, we may think of the bright flash and clear voice Paul encountered on his way to Damascus, once again the manifested God, both visible and audible. Or we may think of the still small voice Elijah heard from his cave on God's mountain, once again the manifested God, or the burning bush Moses encountered on that same mountain, both visible and audible. For God, we may think of the figure with whom Jacob wrestled, the pillar of cloud and pillar of fire that guided the Israelites, or the dove-like figure descending on Jesus affirmed by the heavenly voice saying, "This is my Son whom I love." These scriptural examples are all manifestations of God, the light God.



Yet God also dwells in darkness, not manifested in some tangible, visible, or audible form but instead a priori, preexisting, outside of his creation as the I Am who turns nothingness into being. The manifestations of God, like Jesus calming the storm or feeding five thousands, fill us with wonder. But the unmanifested, a priori God stirs in us a holy trembling. We need the

manifested God, the one who intervenes, speaks, heals, guides, and comforts. We also need the unmanifested God, the Being from whom all proceeds out of nothingness. In the unmanifested God, we sense not only the possible and the perfect but also the eternal. Jesus called the dead Lazarus alive out of that darkness, bringing the nothingness that Lazarus was becoming back into the being that Lazarus would carry into glory. The Father also raised his Son out of that darkness for eternal glory. We love the light side of God, manifested. We need the unmanifested God who dwells beyond his creation.